NUMB. CLXI.

The GUARDIAN.

——incoctum generoso pectus honesto. Pers.

Tuesday, September 15. 1713.

EVERY Principle that is a Motive to good Actions ought to be encouraged, since Men are of so different a Make, that the same Principle does not work equally upon all Minds. What some Men are prompted to by Conscience, Duty, or Religion, which are only different Names for the same thing, others are prompted to by *Honour*.

The Sense of Honour is of so fine and delicate a Nature, that it is only to be met with in Minds which are naturally Noble, or in such as have been cultivated by great Examples, or a refined Education. This Paper therefore is chiefly designed for those who by means of any of these Advantages are, or ought to be, actuated by this glorious Principle.

But as nothing is more pernicious than a Principle of Action when it is misunderstood, I shall consider Honour with respect to three sorts of Men. First of all, with regard to those who have a right Notion of it. Secondly, with regard to those who have a mistaken Notion of it. And thirdly, with regard to those who treat it as Chimerical, and turn it into Ridicule.

In the first place, true Honour, tho' it be a different Principle from Religion, is that which produces the same Effects. The Lines of Action, tho' drawn from different Parts, terminate in the same Point. Religion embraces Virtue, as it is enjoined by the Laws of God; Honour, as it is graceful and ornamental to Human Nature. The Religious Man *fears*, the Man of Honour *scorns* to do an ill Action. The former considers Vice as something that is beneath him, the other as something that is offensive to the Divine Being. The one as what is *unbecoming*, the other as what is *forbidden*. Thus *Seneca* speaks in the natural and genuine Language of a Man of Honour, when he declares that were there no God to see or punish Vice, he would not commit it, because it is of so mean, so base, and so vile a Nature.

I shall conclude this Head with the Description of Honour in the Part of young *Juba*.

Honour's a sacred Tye, the Law of Kings,
The noble Mind's distinguishing Perfection,
That aids and strengthens Virtue where it meets her,
And imitates her Actions where she is not,
It ought not to be sported with —— Cato.

In the second place we are to consider those who have mistaken Notions of Honour, and these are such as establish any thing to themselves for a Point of

(Price Two Pence.)